FREE LABOR IN BRITISH GUIANA AND BARBADOES.

[Fourth Article.]

POPULATION OF GUIANA—FIRST STEPS TOWARD EMANCIPATION.

Shortly after the formal cession of the Guiana Colonies to Great Britain the Slave Registration act was passed by the British Parliament. This act, applicable to all the British slave colonies, was intended as a check upon the further introduction of African slaves, numbers of whom, in spite of the legal abolition of the African trade, continued to be clandestinely introduced into those colonies where slave labor was most profitable. The number thus introduced into the Guiana Colonies had probably been quite sufficient to keep the slave population up to the amount at which it stood when the trade was made illegal. According to the first registration, made in 1817, the total of slaves in the Guiana Colonies was 101,712, of whom 77,163 were registered in Demerara and Essequibo, and 24,589 in Berbice. Of the whole number, 57,573 were males, and only 44,139 females. This great excess of males, amounting to 13,434, was the result of the African slave-trade, by which more males than females had been introduced. In Demerara and Essequibo there were, out of the whole number, 42,924 native Africans, and 34,939 creole slaves, that being the distinguishing appellation given to such as were born in the colony. Of the slaves of Demerara and Essequibo there were, of five years old and under, 9,814; from five to ten, 7,412; from ten to thirty, 29,124; from thirty to forty, 19,938; from forty to fifty, 7,414; and over fifty, 3,391. The details of the Berbice registration as to birth and ages have never appeared in print.

The opponents of the abolition of the slave trade had maintained that as it would be impossible for the plantations, without regular supplies from Africa, to keep up the number of their slaves, the colonies, in consequence of the abolition of that trade, must necessarily go to ruin. To this it had been answered that, by proper indulgences to the women, and proper attention to the care of the young children, the slave population might not only be kept up, but might be increased in number. Immediately subsequent to the abolition of the slave-trade, the planters seem to have turned their attention to a domestic supply, and the number of children under ten years of age, indicated by the above return, appeared to favor the idea of thus keeping up the population. But subsequent registrations, as we shall see, did not support this anticipation.

The excess of males above females, the disproportionate number of those between thirty and forty—nearly double what they would have been in a normal condition of the population, and the very small proportion of those over fifty, made the effective force of the slave population at the time of this first registration much beyond that to be expected from a population equally numerous but sustained by natural increase.

There is no exact account of the free population of the Guiana colonies at the date of this first slave registration; but to judge from enumerations subsequently made, it could hardly have exceeded some eight thousand, of whom three thousand or less were whites, and the remainder free colored and free blacks.

The small number of whites, who alone, in a legal point of view, constituted the community, consisted, in a very large proportion, of men. Marriage was an institution not much in use, and the number of white women and children was consequently small. This white population embraced, in the first place, the officials, the Governor, Judges, and the holders of various offices concerned in the administration of colonial affairs. Many of these offices were held by patent for life. Some of them, paid by fees, were very lucrative. At first the old Dutch officers were continued in their places, but as they died out, successors had been sent from England.

Next came the resident proprietors, who constituted a sort of superior class, to enter into which, if possible, was the great object of ambition for all the white inhabitants. The number of these resident proprietors was, however, much less than that of the plantations, as few persons cared to reside in the colony whom necessity did not compel to do so. The proprietorship of many of these resident planters was indeed not much more than nominal, the substantial ownership being in certain British mercantile houses, to which the plantations were mortgaged, and to which the mortgagors were obliged to ship the produce. In many cases plantations were the property of these houses, carried on at their risk and expense, but their policy generally was to secure to themselves the certain profits upon the transportation and sale of the produce, while they found somebody else to take the risk of seasons, cultivation, crops, and prices. Hence they generally stood ready to sell for a moderate sum down, taking a mortgage for the remainder; or, where the purchase was made of an independent proprietor, to advance on mortgage a large part of the purchase money, in order to secure to themselves the shipment and sale of the produce.

It was by means, principally, of advances thus made, that about the time of which we are now speaking, the sugar cultivation in the Guiana colonies underwent a decided extension. The growing competition from the United States rendering the cultivation of cotton less and less profitable, the plantations on a portion of the sea coast were applied to the cultivation of sugar. The second and third depths were taken up for that purpose, and occasionally two, three or four lots were united into one plantation—a mile in front with five or seven miles of depth. Steam-engines were now introduced for the grinding of the canes, instead of the wind-mills formerly in use, and sugar works were erected at a very heavy expense, and on a scale not known in any other British sugar colony. The slaves from other abandoned cotton plantations were purchased up to eke out the gangs of these sugar planters, who, however, in the extent of the works which they erected, do not seem to have considered the limited amount of labor at their disposal.

Along with the resident proprietors may be mentioned the attorneys of the absent proprietors, in which capacity resident proprietors often acted. An attorney had the general oversight of the plantations, the furnishing the needed supplies, and the shipment of the produce.

The immediate superintendence of the plantations was in the hands of managers, so called. Under the manager were three or four overseers. These were young men, a large proportion of them Scotch or Scotch-Irish, who came out to the colonies to seek their fortunes. Their pay was small and their service hard, but they had the hope of rising after a time to be managers, of which position the pay, and especially the perquisites—legitimate and illegitimate—were such that managers frequently accumulated properly, and rose to be proprietors.

As the produce of most of the plantations was shipped directly to the owners or mortgagees in England, whence also plantation supplies were sent out, the mercantile business was limited to a few stores and warehouses at Georgetown and New-Amsterdam. Here also might be found a few white mechanics, masons, carpenters, blacksmiths, &c., but generally they had slaves to whom they had taught their trades, and whose labor they contented themselves with directing. There were also other persons who owned what were called "task gangs," slaves skillful in digging trenches and other plantation work, for which they were let out by the job to such as needed their services. Add a few lawyers and doctors, and the sum of the white population will be made up.

The free colored and free black population, composed mostly of the mixed race, to whom the term colored was exclusively applied, were nearly twice as numerous as the whites. The females formed a large majority. It had been from early time the custom of the planters to select concubines from among the female slaves. The children born of these connections were often manumitted, and frequently the woman herself had her freedom given to her or purchased for her. The boys were generally taught some trade as a means of livelihood. It was the ambition of the girls to fill the same position which their mothers had occupied, and to act as "housekeeper" for some white man. Such a connection gave them a position among their own class far above that to be derived from marriage with a man of their own color. The colored men were obliged in consequence to seek their female companions among women darker than themselves. The free colored and black population were, like the whites, mostly collected in Georgetown and New-Amsterdam. Many of them possessed property; but they were jealously excluded from any approach to political or social equality with the whites.

Whatever may have been the civilizing operation of the slaveholding system elsewhere, such results were hardly to be looked for in the colonies of Guiana. The slaves were only thought of in their character of working animals, and not at all as men capable of moral and intellectual cultivation. The example set them by their white superiors was not one from which they were likely to derive much benefit. As to religious instruction, it was hardly to be expected that those who regarded it so little in their own case, should take any trouble to bestow it on their slaves. In the Dutch times, two churches had been built, one at Fort Island, in Essequibo—but Fort Island was now deserted—and another in Berbice. For a long time the English had contented themselves with the reading of the church service on Sundays by the chaplain of the garrison. It was not till 1810 that they built, at Georgetown, a little church of their own, an example imitated nine years after by the erection of a Presbyterian Church, many of the planters being Scotch by birth and Presbyterians by education. The first attempt to give any religious instruction to the slaves was made by two or three missionaries sent out by the London Missionary Society. These missionaries were regarded by the great body of the planters with very ill feeling and much suspicion, as having come to spy out the nakedness of the land; and, indeed, the accounts they felt themselves obliged to give of the moral and religious condition of the country were not very favorable. Several planters, however, were found, who allowed them to preach on Sundays on their estates—the recognition of Sunday as a holiday being about the only boon which the slaves had yet derived from the Christianity of their masters.

The extremely savage punishments in use among the Dutch planters, especially in the case of runaways, had for the most part been disused since the English occupation; but it may be doubted whether on the whole, the slaves had yet gained anything by the change. The attorneys and managers in charge of the estates of non-residents, looking more to the crop of the year than to ulterior consequences, were ready to press the slaves to the utmost, and embarrassed resident proprietors, conscious of the precarious title by which they held their estates, and anxious to get all that was possible out of them, were strongly tempted to do the same thing. It was not alone the hours of daylight to which the labor of the slaves was confined. On the cotton plantations then were obliged to work at night in the ginning of cotton—a slow process, as it was performed entirely by wooden rollers propelled by the foot. On the sugar estates the processes of the sugar-house were kept up by night as well as by day, and on many of the larger estates the sugar-houses were kept in operation during a large part of the year.

The slaves received a weekly allowance of plantains and salt fish, though the salt fish allowance was sometimes curtailed and sometimes altogether withheld, the slaves being told to go and catch fresh fish out of the trenches. Even the plantain allowance was not always sure. On many estates the plantain could not be successfully cultivated. In certain districts it was liable to a disease which caused the plantains to turn black just as they were reaching maturity. When the supplies were bought, the slaves were apt to be stinted, and when the crop fell short, short allowance was the consequence. As to clothing, any supplies of that sort bestowed by the masters were very trifling. The men ordinarily went naked, except a narrow cloth about the loins, while the dress of the female slaves was very scanty.

It was the opposition made by the planters to the religious instruction of their slaves—much greater in many of the colonies than in those of which we are now speaking—that first drew the fixed attention of the people of Great Britain to the brutalities and oppression of the slave system, and to the profligacy on the part of the whites, and the complete degradation on the part of the blacks and the mixed race, with which it was everywhere attended. The subject of Parliamentary interference to restrict the absolute power of the masters began to be mooted; and so serious was the impression made upon the public mind that in 1823 Mr. Canning moved, in the House of Commons, and carried, a series of resolutions, proposing certain steps to be taken in the colonies for "ameliorating the condition of the slave population, and preparing them for freedom." Copies of these resolutions were forwarded to Gen. Murray, then and for ten years previous Governor of Demerara and Essequibo, but he omitted to make any communication to the slaves on the subject. It was not long, however, before some of the negroes on the East Coast obtained information from house servants, who had heard the matter talked of—and no doubt with decided emphasis—at their masters' tables, that something had been done in England for their benefit, and the idea presently spread among them that "freedom had come out," but that the Governor and their masters kept it back, and meant to deprive them of it. Under this impression, a scheme was formed to seize and bind, or to put into the stocks—with which each plantation was furnished as an instrument of punishment—all the white people on the estates, and then to go to Georgetown in a body, and to claim the freedom which they imagined that the king had sent out to them. Almost all the slaves on the East Coast were either privy to the plot or were pursuaded to join in it. The plan of operations would seem to have been matured on Sunday, the 17th of August, at a London missionary chapel which had been built on the plantation *Le Resouvenir*, and which many of the slaves from the adjoining plantations were in the habit of attending. The rising, which took place on Monday afternoon, was so far successful that on most of the estates on the East Coast the managers, overseers and other white people were seized and put into the stocks and detained there till they were relieved by the troops sent from Georgetown.

Where no resistance was made, as was generally the case, the surprise being complete, the slaves shed no blood. On one or two plantations where they were opposed with firearms, they used firearms in return, and in this way one or two whites were killed and three or four wounded.

Information of what was intended was communicated on Monday morning to the manager of one of the estates by his colored servant, and this manager, before the strike began, hastened to town to give the alarm. The colony had a militia force in which all the free male inhabitants were obliged to serve, and the Governor as soon as possible mustered a body of colonial cavalry, and proceeded up the coast. But this force was not strong enough to prevent the rising, and was obliged to fall back. The commander of the garrison was then called upon; fresh troops were sent off at midnight. The next day martial law was proclaimed, all the free population were put under arms, and strong detachments of militia and regulars were marched up the coast. These troops marched all night, and the several detachments having united very early on Wednesday morning, they reached the plantation "Batchelor's Adventure," some twenty miles from Georgetown, where they found a large body of negroes collected, amounting, it was supposed, to two thousand or upward. A few had firearms, others were armed with the cutlasses used for cutting canes, and for other plantation labor. The officer in command inquired what they wanted. Some said "two days in the week." Others said "three days." He told them in reply that if they would give up their arms and return home, he would convey their desires to the Governor. Upon a new parley they said "they wanted their freedom—that the king had sent it out, and that "they would be free." As they still held their ground, the troops were ordered to fire and the negroes were dispersed, a good many having been killed and wounded. The next ten days were employed in searching the plantations for arms, and in apprehending the ringleaders or suspected ringleaders. Some were sent prisoners to town, others were shot on the spot by the sole authority of the military commander. Bryant's "Account of "the Insurrection" gives the names of twenty-three disposed of in this summary manner.

A court-martial was assembled at Georgetown—martial law being still kept up—for the trial of the remaining prisoners, about two hundred in number. The Chief Justice of the colony sat as a member of this Court, in his character of a lieutenant colonel of militia. A great number of persons were found guilty by this Court, many of whom were sentenced to death, and others to be flogged from two hundred to a thousand lashes. At different periods during the five months that martial law was kept up, twenty-eight were executed. Several were hung in chains along the East Coast road, and others were decapitated, and their heads stuck on poles. In addition to these capital executions, seventeen were subjected to most severe floggings, and sentenced to be worked in chains. There still remained fifty prisoners under sentence of death when these bloody proceedings, which had excited the horror of the British public, were arrested by orders from England.

The trial which excited the most interest was that of John Smith, one of the London Society's missionaries, at whose chapel or its vicinity the plan of the rising seemed to have been matured. He was accused of having instigated the insurrection by his preaching; of having known that it was intended, without giving information of it; and of having held communication after the rising with *Quamina*, one of the supposed leaders. The court-martial found him guilty of having promoted discontent in the minds of the negroes; of having received an intimation the day before the rising that some movement was intended, and of having held communication with *Quamina*. They sentenced him to death—a sentence which the Home Government commuted into banishment from the West Indies. But he died in prison before the orders for his release arrived. By the British public generally his conviction was regarded not so much as founded on any evidence that he had anything to to with the movement, which indeed was every way improbable, as on prejudice and hostility against the missionaries, and repugnance to having the slaves instructed at all in religion. These whole proceedings had a great effect in strengthening the strong sentiment against Slavery, which resulted at length in the emancipation of the negroes.

The legislative body for the colony was a Court of Policy, so called—one of the old Dutch institutions. It consisted of eight members, of whom four were officials, holding their appointment from the crown. The other four were colonists, appointed by what was called a College of Kiezers (Dutch for choosers), who, in their turn, were elected by such colonists as were the owners of twenty-five slaves or upward. To obtain from this Court of Policy the legislation demanded by Mr. Canning's resolutions, a new governor, Sir Benjamin d'Urban, was sent out, and at length, after a most strenuous resistance on the part of the colonial members, an ordinance was passed, to go into effect on the first of January, 1826, "for the religious instruction of slaves, and "for meliorating their condition." It provided for the appointment of a protector of slaves, whose duty it was to listen to their complaints, and in general to look after the enforcement of the rights now conferred upon them. It secured the slaves immunity from labor (except in certain urgent cases, such as the breaking of dams) from sunset on Saturday to sunrise on Monday. It limited field work from 6 to 6, with two hours intermission. It forbade the whip to be carried in the field, abolished the whipping of women, limited punishments to twenty-five lashes, required a record book of punishments to be kept, and secured to the slaves the privileges of marriage, of acquiring and holding property, and of purchasing their freedom.

By another ordinance, Demerara and Essequibo were divided into parishes, and money was appropriated for the building of churches and the pay of clergymen. This was the commencement of the existing religious establishment of British Guiana. The colonists consented the more readily to these appropriations in hopes of getting rid of the missionaries. The first attempts, however, at subjecting the colonists to religious restraints encountered some drawbacks. Very few of the clergymen first inducted into the new parishes—a part of which were Episcopalian and a part Presbyterian—proved adequate to the emergency. Instead of converting the colonists from the prevailing looseness of their ways, they themselves too often fell into the loose habits of the colony. In one respect the example of the new Governor went further than either the preaching or practice of the new clergymen. He took his wife with him, and the Government-House now gave an example of social decencies and domestic proprieties hitherto unknown. From this period may be dated a gradual change in the ideas and manners of the whites not less remarkable than that which has taken place in the condition of the negroes.

Experience soon showed that to give the new enactments in favor of the slaves their full operation, additional provisions were needed. As the Court of Policy proved intractable, these were made in 1830 by an order in Council—the colonies of Guiana being considered, in their character of conquered colonies, subject to direct legislation by the Crown. This order provided for the appointment of assistant protectors of slaves. It prohibited, in case of sales, the separation of relations. It required that slaves should be allowed to testify, and required a specific allowance of food and clothing. An attempt was made to resist this legislation for the Colony by order in Council, as being contrary to the terms granted to the Colony at the time of the original capitulation. But this doctrine received no countenance from the British Government, which on the contrary, by a new order in Council of the next year, with a view to facilitate their plans of amelioration, annexed Berbice, where similar changes had also been made in the legal position of the slaves, to Demerara and Essequibo, giving to the united colony the name of British Guiana.

The Constitution given to the new Colony, and which it still retains, was in substance the same with that which had prevailed in its constituent parts. The Court of Policy consists of five official and five elected members, the Governor, who acts as one of the official members, having, in case of a tie, an additional casting vote. This Court of Policy possesses general legislative powers, and also the right of framing an annual estimate of the amount of money needed for the current expenditures of the Colony, and of the taxes required to raise it. But before these appropriations or taxes have the force of law, they must first receive the approbation of the Combined Court, so called, in which six Financial Representatives, elected by the colonists, sit and vote with the members of the Court of Policy.

This union of the Colonies was followed by an order in Council, to which was given the title of the consolidated Slave Ordinance. In addition to the provisions already mentioned, it contained new ones for the appointment of paid assistant protectors of slaves, reducing the hours of labor to nine, and for pregnant women, and children under fourteen, to six. It also increased the allowances hitherto prescribed, and reduced the extent of punishment to fifteen lashes.

At this time sugar had fallen to a very low price, and the Colonial members of the Court of Policy, in a document addressed to the Governor, in which they besought him to delay the publication of the order, declared themselves impressed with a firm conviction that, if such a publication did take place, the utter ruin and desolation of the Colony, already suffering under the severest calamities, would be consummated.

THE JAPANESE EMBASSY.

A DAY AT WILLARD'S.

From Our Own Reporter.

WASHINGTON, May 22, 1860.

All day within the precincts of the Japanese, I revel in an atmosphere of Oriental fragrance. Noisy harangues in halls ill-shaped and glaring with barbarous taste, hot debates spiced with venom and vulgarity, manners ruder than the speech in which they find half-free expression, pistols in pockets and pepper on the tongue—with all allurements can these offer, when the charms of Eastern grace and delicacy, refinements artless and unsullied, a placid courtesy that knows no perturbation, and scenes ever novel and delightful are open to me. In the room of my brown-skinned and bright eyed host, Moroota Okatoro, who is decorated with high rank of Imperial bestowment, and whose virtues shine even as the purple brilliancy of his robes of state, I yield to the gentlest influences that ever soothed the fevered air of a Washington saloon. Moroota Okatoro, diffusing that balmy smile that commands the good-will of all who share his hospitable mats and rugs, leans back in the ample arm-chair, which almost engulfs his slender form, and beckons a ready attendant, who forthwith spreads around strange objects of unknown meaning, which the worthy officer, Ishekawa Kaingkishe, is eager to develop. He is not loftily tided, Ishekawa Kaingkishe, but he carries his nobility in his heart, which overflows with good nature to a degree that often smothers common prudence. He lifts from the hearth the small, neat copper vessel, with burning coals, which has its place in every Japanese apartment of distinction. With delicate tongs, of darning-needle dimensions, he stirs the decaying fires to a bright glow. Some grains of perfume, dropped among the ashes, send forth odorous incense. From closely-bound packages, stamped with profuse inscriptions, he now extracts folds of the delicate Japanese tobacco, fragments of which he sets beside each person. Then from his belt come pipes—dainty and diminutive, a pinch of tobacco, pea-size, rolled together, filling each—which he carefully prepares, lights at the burning coals with his own mouth, and graciously distributes around. Three whiffs exhaust the shallow bowl, but the prompt Ishekawa stands ready to replenish. And this he is often called upon to do, for the flavor of the Japanese tobacco is too fresh and pleasant to be speedily surrendered. Meanwhile, a little kettle of well-wrought brass hisses over the coals. Heavy porcelain jars yield packages of tea, from which small parcels are measured out and plunged into Lilliputian pots, half filled with cold water. Hot water then is added, and the steaming beverage is served in tiny cups, that seem fragile as egg-shells, but are really equal to all necessary uses. To follow the Japanese taste, no sugar must be intermingled, and none, indeed, is needed, for in some way a subtle fragrance has been imparted, which sugar would contaminate, if not destroy. Refreshed by tea, a new concoction awaits the guests. Bustling Ishekawa (may favor rest upon his shaven head!) struggles for a brief space in the depths of a tightly-packed chest, and at length draws forth a long and narrow box, which he opens with dexterous hand, pouring therefrom a fine gray powder, and saying the while in meaning tones, "Sirooko, sirooko," from which I infer that sirooko it is in which we are all to indulge. An inquiry as to the nature of sirooko results in the production of a small berry, not unlike coffee, and a well-constructed mill, the conjunction of which tells the whole story; for the Japanese make, clear in an instant by signs what a garrulous Yankee would need five minutes to explain in words. The sirooko is poured into large cups, and equal quantities of sugar are mixed by means of a wooden wand, consecrated to this particular duty. Hot water reduces the compound to a thin paste, after which it is ready for reception in the human mouth. To the Japanese appetite, it appeals with much sweetness; to the untutored American palate, it falls short of the expectation aroused by its elaborate preparation. A semi-mouthful satisfies all my desire, but it must not be said that I bring grief to the generous hearts of my entertainers by rejecting their offering upon any such insufficient ground as that I find it simply intolerable. I swallow all, with gravity, and, after finishing, exclaim, "Ari-atta!"—the only Japanese phrase in which I am perfect, and of which I am very proud. It signifies, "I thank you," and I have chosen it for my first study, because I have found that the one English sentence which all the high-bred foreigners have mastered is to the same effect. The satisfaction that my friends show at finding I approve, at least in words, their little delicacy, serves to drive away the slight discomfort I endure.

Wheeling into the center of the room a new and heavier chest, Ishekawa lifts the lid, and exposes to view rows of long bottles, which he regards with glistening eye. Clutching the neck of one, he whirls it from its place, holds it a second poised in air, then, making free the neck, pours out in cups more delicate than all the others, a teaspoonful or two of clear red liquor. This is the "Saki," or wine of the Japanese. With fitting seriousness the saki rises, approaches the several months, and disappears. It well relieves the remembrance of the recent sirooko, for its pungent spice and gentle sweetness recommend themselves very favorably, even to American senses. In more sincerity, this is declared a tranquilizing and cheering draught. The saki bottle is restored to its resting place—for intemperance is a feature of civilization which the Japanese have not, among themselves, attained to—and all parties settling themselves for smiles and tea, tobacco occasionally taking a part in the proceedings, I now find it easier to look with fair appreciation upon the curious and interesting scene around me.

Just opposite sits Moroota Okatoro, humanity beaming from his eyes, smoke issuing from his nostrils, the result of the internal fumigation practiced by all who truly value Japanese tobacco. His rich trowsers expand like folds of feminine raiment, and shine with a luster surpassing even the brightest that French silk can show. Lifted a few inches from the floor, they disclose neatly-sandaled feet, with silken foot-coverings of finest texture, half gaiter, half stocking. His robes of light blue crape float and swell like the thin smoke that surrounds them. In his belt reposes always the short sword of dignity, which proves the wearer's noble rank. I find, however, that this weapon is not always inseparably connected with the idea of *hara-kiruh* (*hara*, the stomach, *kiruh*, to cut open) as has been supposed. The ordinary short sword is worn for use in cases of close fighting. The disemboweling knife, which is even less in length than the second sword usually worn, is in the possession of the higher officers, but not so generally displayed. It is distinguished by the absence of a guard upon the handle, showing that it is intended for private application, and not public attack. The *hara-kiruh* sword gives its owner the right to vindicate his honor, if so called upon, by opening his bowels crosswise, and letting out his life in the least comfortable manner to be imagined. Servants, whose amount of honor is supposed to be inappreciable, cannot possess this sword, and are, moreover, forbidden the privilege of making away with themselves, which is a special prerogative of the nobility. Considering their eminent distinction, these weapons seem, to the unfamiliar mind, to be somewhat degraded by association with steel chop-sticks and utilitarian knives, which are carried in side cavities of the same scabbard; but the Japanese do not see it in that light. Sometimes, instead of chop-sticks, a peculiar weapon of steel, about six inches long, and sharpened at the end is concealed in the scabbard. When used, it is first laid flat upon the right hand, the point toward the holder, and then flung through the air, turning in its course, so as to pierce the object at which it is aimed.

All around Morcota's room are javelins, helmets of brass, long swords, some hanging from elevations, some lying on chairs or floor, all in scabbards of most ingenious adornment. The swords themselves are of a steel superior to any other known, and the best of them can cut through a bolt of iron or an inferior sword without turning the edge. The handles are inlaid with precious stones, and bound around with silk cord. The scabbards are of thick skin, profusely covered with colored lacker, and sprinkled with gold-dust and mother-of-pearl.

From the open mouths of many boxes are gushing varied robes of shining silk, fans, hats, sandals, handkerchiefs, confectionery, colored prints, porcelain, pipes, lacker-ware, and all that seems most strange to our sight. The aspect of the room is wholly Japanese—the manners Japanese, and the language. Whatever betide, the sound of other accent must not intrude. Close by my side sits Tsokahara Jougoro, who reads aloud from an open fan passages of Oriental poetry, written, I think, by himself. His tones fall musically, for the Japanese is as soft and smooth as any language. Tsokara, too, has melody in his voice. He is a notable gentleman in the embassy. His rank is high already, but his youth—he is only twenty-six—prevents his present assumption of the eminence of station to which he will soon be entitled. His birth is equal to that of the principal embassadors. He has talent, wealth, and good looks. Unquestionably, he is the handsomest man in the embassy; and I think, as I glance at him now, notwithstanding his eccentric *pose*—feet upon chairs, and knees saluting nose—that his superiors in personal appearance are not numerous in this land.

In the midst of all this quiet comfort enters, with a message,

"TOMMY."

This changes all thought of gravity to irrepressible gayety. With "Tommy" near, sobriety departs. This is the young interpreter (Tataiesi Onajsero) who, by virtue of absolute recklessness and a purely American spirit of devilry, has won the jolly nickname in which he much rejoices. Coming, now, in presence of higher officers, he reduces himself for a moment to preternatural tameness, but, his mission having ended with a phrase or two, he darts away again in his usual frantic state. The humor of Tommy finds expression in the queerest tricks. The other day, he inveigled a small boy into his room, did then and there bedeck him with red silk trowsers, and sent him forth into the hotel parlor, an object of public ridicule. Last night he got, by some means, a paper garrote-collar, which, with infinite difficulty, he arranged about his own brown neck, American fashion, and paraded himself about, among his fellows, like a peacock with an entirely new feather in his tail.

Tommy confesses to a passionate adoration of the feminine charms he finds surrounding him. The American ladies seem to have got into his head. He has confided to me an earnest desire to discover a suitable wife in this country, with whom he may peacefully live forever, without a thought of returning to Japan. When fans are handed to him for his autograph, he writes upon them—"I like American lady "very much;" "I want to marry and live here with "pretty lady"—("pretty" being an emendation of his own upon "pretty"). Moreover, the sentiments of Tommy appear to be liberally reciprocated. He is a thorough pet. Bevies of maidens gaze beneficently upon him all day, and until late in the evening, and extend to him unreluctant hands. Matrons, too, proffer him attentions, but, with keen discrimination, he is generally taken with a fit of business when the smiles that greet him are not smiles of youthful beauty. Whether Tommy will or will not be spoiled by the favors that descend upon him, is a question that seriously agitates his older and more experienced companions, who occasionally strive, without much effect, to subdue his tumultuous temper.

Tommy has already learned to sing and whistle—a great acquisition, since the Japanese are not a singing people, and have but few musical instruments. He has already mastered "Hail Columbia," and "Pop Goes the Weasel," which he persists in calling "Poppy Goes the Weasel," and thinks the extra syllable rather a good thing. I regret to say he is extending his American acquirements in a less praiseworthy direction, for he is getting to swear after a curious manner, and, when over excited, mingles undue profanity with his conversation in very inapplicable ways. But Tommy has no notion of impropriety connected with his oaths; he looks upon them as emphatic expletives, which, having heard, he cannot do better than to cherish, and make use of.

A beautiful little girl, six or seven years old, was brought by Mayor Berret to see the Japanese. Tommy directly assumed a deep interest in her. He explained to her all sorts of things, and for once repressed his boisterous instincts. He kept calling all his companions to look at the pretty stranger, and when she was about going away, asked: "Is it permitted here to kiss a little girl so young as that?"—adding that in Japan it was considered exactly the correct thing to do.

The entrance and exit of Tommy having interrupted the serionsness of Moroota Okatoro's apartment, tranquillity is given over. Moroota himself runs away, in obedience to a summons from the princes. Ishekawa starts upon a course of English study. At present he is involved in a struggle with the letter "l," which finally terminates in his discomfiture. The Japanese cannot come to terms with "l." It resists, evades them. They twist their faces in the dire distortions, as if the feat were to be accomplished by the knitting of the two eyebrows into one, or by shifting the mouth into an inconvenient position under one ear. But still no "l" is heard. I do not think that, even by accident, they ever hit it; and I observe they never become familiar with gentlemen who have "l's" in their names, always regarding such with a species of distrust. This alone would suffice to show the difference between them and the Chinese, with whom "l" is rather a favorite consonant, taking the place of one or two others, as we utter them. But the best evidence of the distinctness of the races is in their opposite characters, of which just now an example appears. Tataiesi Tokujsuro, the interpreter, comes in and speaks about the interview between the American and Japanese physicians the other evening. "Your American doctors," he says, "have much science. Ours have none, we know it very well. But they will learn." Thus it is always. The Japanese are continually testifying to the superiority of what they find really worthy of respect or admiration here. There never was a Chinaman who failed to claim the origin and existence of everything good for his own country.

Now enters a singular old gentleman, whose real rank I find difficulty in ascertaining, but who appears to enjoy a great deal of inexplicable freedom among the higher officers. His name is Gomi Yasooroyamcoa, and his province seems to be to make friends by immoderate distribution of presents. He comes now with sleeves and robe replete with trinkets, tobacco-pouches, candies, little cups, which he consigns, with ineffable smiles, to the few best among his American friends. For these, however, he is not unwilling to receive presents in return, and the gift of a handkerchief fills him with delight, which rises to rapture when the congenial accompaniment of a flask of perfume is offered. The sight of the handkerchief arouses Ishekawa's acquisitiveness, and he proceeds to unwrap a pair of Japanese stockings, which he balances in his hand doubtingly, as if to excite alternate hopes and disappointments. But when a pair of American stockings is laid upon his knee, irresolution vanishes, and he makes over the bit of property with promptness. In like manner many other little exchanges are effected, all very satisfying to both sides.

A gentleman whom all the Japanese regard with affection—Lieut. Brooke, who brought the Candinmurrah over to California—is seen walking through the corridor. He is at once invited in, but, on learning that the nearest member of his family is ill, the Japanese became silent, and Tsokahara Jougoro, advancing, places in Lieut. Brooke's hand a little carved turtle, which he knows the American officer understands to be the Japanese symbol of longevity.

Passing from the apartment of Okatoro, I loiter a while in the little room of Josigoro, Sinjero, and Socjero, three exceedingly merry men, who laugh all the time, and are always desirous of investing themselves with articles of American clothing, out of pure relish for the droll, low-comedy appearance it gives them. It is painful to learn that the offices of these gentlemen are not such as can command a deep respect. They are, to put it very mildly, among the scrutinizers of the Embassy. In an adjacent chamber are the Embassy's secretaries, all men of studious mien and intense habits of application to ink and brush. They sit now at their tables, with many sheets of carefully-ciphered inscriptions beside and around them. Some wear spectacles with great round glasses, held on by short, stiff steel wires which press against the sides of the head. They pause only to give welcome to those who enter, and then pursue their tasks. With them, writing is a severe labor; for they eschew the simple Katakana, and adopt always the Jsue, or complicated Chinese character. They hold their brushes straight upright, and point each line with cautious delicacy. An hour scarcely suffices them to fill half a dozen small pages. At length one finishes his day's duty, and turns, not to recreation, but to his English dictionaries, settling himself for some hours' work upon our language. He has procured a number of little English books, among which I notice a "Manual of Etiquette," the last species of literature necessary for Japanese perusal.

The room of the secretaries has been for several days a habitation of mourning. Yosida Sagosaiémon, who is an amateur artist in his way, recorded during his voyage from Japan to these shores, pictorial remembrances of all men and all things that came before him. His sketch-book was filled with portraits of his Powhatan and Roanoke friends, and with Sandwich Island, San Francisco, and Isthmus views, all accurate to his mind, and cherished by him with particular affection. Unguardedly, he let this treasure pass from his hands, to those of some unfair stranger, who, pleased with the possession of so rare a curiosity, forgot his duty in his new delight. Until to-day, no tidings were heard of the lost book; but in every direction, even so far as New-York, emissaries were dispatched to seek and to recover it. To-day, however, it was discovered in Washington, where it had been circulating freely upon Pennsylvania avenue, making large the eyes of admiring visitors at book stores. Safely returned to Yosida, it takes once more its station near his heart, and smiles again irradiate the features of the long-sorrowing secretary.

Even more industrious than the Secretaries are the occupants of the next room. These are the interpreters, who, excepting always "Tommy," carry more responsibilities in their countenances than idioms upon their tongues. Namoura, the chief, is a person of infinite dignity. Holding for many years, at Hakodadi, an Imperial office—some say that particular office which forms the most remarkable feature in the Japanese system of Government—he has gained for himself unlimited confidence at the Court of Yeddo. From Hakodadi he was summoned to join this embassy, himself ignorant of his destination until after his arrival at the capital. The weight of office seems to have tinged Namoura's character with a deeper shade of reserve than is common among his companions. He smiles seldom, but reads much, and gathers to himself fresh learning every day. His manner of speaking English is without fear, but not wholly without reproach; for, though accurate even to a surprising degree, considering the poor privileges in Japan for English study, it is still hampered by little jolts and impediments that break the progress of his otherwise smooth utterance. The second interpreter, Tatsiesi Tokajsuro, is freer in deportment, and kindlier in the expression